

# THE MYSTERIE OF CHRISTES NATIVITIE.

A Sermon Preached in the Parish  
Church of All-Saints in Dor-  
chester, within the County  
of Dorset, the 25. day of December  
1613. being Christmas  
DAZE.

By WILLIAM FOOTE, Master of Arts, and  
Proctor of the said Word.

BORN A.D.

*Plus nullum sermone non posuit Christum,  
Ore d'infusus, ergo de carne non.*

How impossible that the blessed Sonne of God should come into the world  
under any other maner, then by becoming man of any flesh.



JOHN DODS  
Printed for Robert Howlett and sold by John Stow  
in Cheverie-Lane near St. Pauls. 1613.

1613.

ЭНТ  
ЕО ЕІДЕТСУМ  
ЗЕТСІЯНД  
ЕІДІМІДАЙ

Chancery of Appeals in the State of  
Castile, during the Government of  
Charles II, in the year of 1694.



18. *Leucostoma* *luteum* (L.) Pers. *luteum* L.

LOCKWOOD

1. *Initials for Right-hand page to be pasted here.*

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To the Worshipfull M. THOMAS  
HVSSE Justice of Peace, Master  
IASPER MELLER Esquire, Master  
LAWRENCE MELLER, M. Tho. PAWLET,  
M. Mathew Chubb, M. Richard Blachford, and M.  
THOMAS BLACHFORD, Gentlemen of  
Dorset-shire, my especiall kind and loving  
friends, Grace and Peace bee multi-  
plied through Christ Iesus  
our L O R D.



S the preaching of the  
Gospell of Christ was not,  
nor is, the least gift of  
grace that God gaue unto  
his Church; but euen the  
greatest miracle that euer  
Christ wrought hecre on  
earth, for our Conversion  
unto the\* faith: So the <sup>2</sup>? Math.11.6.  
abuse of this grace is not  
the least, but the greatest  
sinne, that can be committed. The which being truly confi-  
A. 24. ced;

# The Epistle

3. Ep. 1oh. v. 9. dered; I maruell not a little? why Diotrephe's with his  
Schollers will persist in resisting of this grace; or Simon  
Magus with his Champions continue in purchasing of this  
grace; or Iudas with his Successors perseuer in buying and  
selling of Christ Spouse the Church, contrarie to the Gosp-  
pell of grace. But forasmuch as that I minde not in this  
enjoining Treatise to tax them, or their wicked abuses: Yet  
my prayers unto God for them shalbee; to turne their  
hearts from farther renting of the garments of Christ and  
his Church, least they become like vnto these their prede-  
cessors, partakers not of the least grace.

The subiect or matter, wherewith I am now to present  
your Worships withall: is touching the mysterie of Christ  
his Nativitie. The Text bath beeene handied often, and by  
manie; Yea and of such men, who for their great under-  
standing, reading, wittie inuention, and profound Iudge-  
ment, haue manie degrees exceeded my selfe. Yet to satis-  
fie the earnest and godly requests of some of my especiall  
good friends, I haue enterprised, and aduentured, to set  
forth the same in print: hoping that your Worshippes will  
vouchsafe to giue it the perusall, and accept theſe the  
firſt fruits of my labours, with the ſelfeſame affection  
wherwith it is offered; how ſmal and ſimple ſoone it ſeeme  
to be. And now the Lord Iesuſ giue it his grace, that it may  
not be like fire kinled on his Altar in vaine; but that it may  
proneto bee as the morning Incenſe, and as euening Sa-  
crifice, acceptable unto God, and profitable unto this  
Church.

Unto the ſame God will I pray alwayes to poure downe  
his

Mal. 1.9.

## Dedicatore.

his mercies upon you, to enrich you with his graces,  
and to preserve your Worships for the good  
both of Church and Common-wealth,  
unto his glorie.

A M E N.

Your worships to be commanded

W. Jones,



.sinister 69

... **ANNA** *and others*

### Answers to Peculiar Questions

• 83 n o I . V



Josephus M. A. M. T.



# THE MYSTERIE OF CHRISTES

NATIVITIE.

**GALAT. 4. 4.**

*When the fальнсe of time was come, God sent his Sonne  
made of a woman, &c.*



*Itb what solemnitie  
wee are to celebrate  
this day of Christ's  
Nativitie ( Deereley  
beloued ) the many  
mysteries, and excel-  
lencies therein con-  
tained, may declare  
vnto vs. Now is Hee  
brought out of the  
Virginswombe, who*

*before liued eternally in the bosome of his Father :  
Now is the Word, that made the world, borne an In-  
fant*

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fant into the world, Now the *Ancient of dayes* is become a Child : Now *Iudas Lyon* rowled himself to encounter the Red Dragon: Now *Jacobs Starre* arose to be the *Gentiles* light, and *Israels* glorie : Now the Bridegrome came out of his Chamber, to meet his Spouse : Now the Sonne of God became man, that men might be made the sonnes of God. Now Christ came out clothed with our flesh, that wee might bee inuested with his spirit: Now the Lord took on him the forme of a servant, that we his servants might be made partakers of his Lordship. These great bles-  
sings, doth this blessed day conueigh vnto vs. Wher-  
fore to put you in mind, that your understandings may  
be enlightened to know them; and your wills inclined  
to serue and praise God for them : I haue made  
choice of this text, which being indeed the *Quintes-  
sence* of the Gospell, proposeth vnto vs concerning  
Christ his comming these circumstances. First, The  
time, when the fulnesse of time, &c. Secondly, The  
causes, God sent his Sonne. Thirdly, The manner, made  
of a Woman &c. Fourthly, The end, that he might re-  
deeme them, &c. These points are best beseeching this  
time: which when breifly & rudely I shall haue dis-  
coursed vpon, I wil then end, & commend yee to God.  
*when the fulnesse of time was come &c.* Thre  
things, measure all durations; *Eternitie, Immortalitie, Time.* *Eternitie* hath neyther beginning nor end; and is proper only to God, who is everlasting. *Im-  
mortalitie* hath beginning, but none end; and is proper to Spirits, as *Angels*, and mens soules, that once  
were

## Christ's Natiuite.

were not, and yet now cannot die. Time hath both beginning and end, and is proper to all bodies, such as are possible and corruptible substances: of whom it is said, *omnia ora occidunt & aucta senescunt*: Now then Christ consisting of Godhead, soule, and bodie, hath these his three *Natures* limited by these three quantities, his Godhead by *Eternitie*, his soule by *Immortalitie*: and his bodie by *Time*. Thus in respect not of his *Divinitie*, but his *Humanitie*, the maker of Time was made in time, and Time saith *Aristotle* is the measure of motion, but *Paul* here shewes vs more strange Philosophie, that it is the measure of the first Mover it selfe. Would yee not wonder ( *Deere Christians*) to heare that a *Gyants* foote should bee thrust into a childe shooe, or that the *Ocean Sea* should bee intruded into a bottle, and as much then may you maruell at this that God who is infinite, should bee borne in a time finite, but this doubt is thus dissolved three things, *ut supra &c.* And as our Apostle saith, *in the fulnesse thereof*. As places, so time haue their fulnesse and emptinesse, some places are emptie ha-  
ving nought but ayre in them, and some are repleni-  
shed with siluer, with Gold, Pearle, Precious stones,  
and such like treasure, like so of times, some are void  
of strange accidents, and some are full of memorable  
and admirable occurrents, & in such a time was our  
Saviour borne, as the age of the world, the yeare,  
moneth, day, houre, these parts of time may impart  
vnto vs; *Touching the Worlds age, know that it was*  
*beginning in 3102 anno incarnationis B. 1010d. regnatis ab*  
*the*  
*anno incarnationis B. 1010d. regnatis ab*  
*the*

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the fifth. The first age was from *Adam* to *Noah*. The second from *Noah* to *Abraham*. The third from *Abraham* to *David*. The fourth from *David* to the transmigration from *Babylon*. The fifth from that to Christ's *Nativitie*, which fell in the sixth age: where note an excellent mysterie, how correspondent Gods workes of our creation, and recreation are. As in the worlds sixth day God did make man: so in the worlds sixth age hec did redeeme man. In the worlds sixth day the first *Adam* was made, in whom wee are deformed: and in the worlds sixth age was the second *Adam* made, in whom wee are reformed. Here arise now two questions: why God loving man so well, had not beene borne before or presently after mans fal, sith *Gratia ab officio quod mora tardat abest*. Secondly: why God minding to die for the sinnes of all the world, had not defer'd his comming to the end of the world. Six is a number neyther diminute nor superabundant, but perfect, sith all his partes put together doe make the whole, as 1. 2. and 3. make six: so then in the number of perfection came the author of perfection. By sixe staires did men ascend to *Salomonis* thronc, and by six ages came the word to the throne of grace. These scruples thus I remoue. First, for Christ to haue beene borne before *Adam* fel, had bin an action superfluous. For the end of his comming being (*ut inquit Euang.*) to seeke the lost Sheep of the house of *Israel*; to bind vp the broken hearted, to call sinners to repentance, and by it to saluation: what needed this secker before man was lost? what needed this Phisition before man was sick? what needed this

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Sauiour before *Adam* was a sinner? Againe for Christ to haue come presently after mans fall, had beeene also very inconuenient. Man sinned by pride, and by pride was throwne into calamitie: from which if straightwayes hee should haue beeene freed, perhaps the spirit of loftinesse and insolencie might haue come vpon him againe. God therefore sixe ages leſt him in his miserie, that he might know his fault, & knowing it, be humbled for the same. Farther it was meet, that as the entrance of a King into a Citie, so the comming of so worthie a person as the Sonne of God into the World, should bee foreshewed by the predictions of such worthie messengers, as were the *Patriarckes* and *Prophets*; which could not haue beeene had *Christ* beeene borne in the time of *Adam*. As for the deferring of his birth to the end of the *World*, These reasons disproue it. First, the testimonie of *Abacuc. 3.* where it is said of God there, the workes of his mercie should bee reuiued *in medio annorum*. Againe why should Christ then bee borne on earth, when men shall haue no faith to beleue on him, no Charitie to loue him, and no Religion to worshippe him? But these things shall happen in the latter daies (as the Evangelists write) and therefore the *Worlds* end is a season, rather for Christ to come in iudgment to reuenge, then in mercie to redeeme. This for the age. Now for the yeare. It was the two and fortieſt of the reign of *Augustus Caesar* the Roman Emperor: in whose time that *Christ* was borne, it was in regard of the manie reſemblances that were between them. As *Augustus* was a temporal, so was *Christ* a Spiritual

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Monarch. As *Augustus* was the second Emperour of Rōme, so was *Christ* the second person in Trinitie. As *Augustus* was so called, because hee did amplifie his Regiment, so *Christ* was so called, because he doth annoiint vs his servants : as *Augustus* taxing the world receiued tribute from men and registered their names. So *Christ* preaching vnto the world had obedience yeelded vnto him, and noted such as serued him in the Booke of life. As *Augustus* hauing vanquished his enemies; planted peace among his people (for in his dayes the Temple of *Ianus* was shut, that else in the time of warre was wont euer to bee open) so *Christ* hauing subdued his foes, Death and the Deuill, placed quietnesse in the conscience of his Childrē, who before were distressed with many troubles; from the age and the yeare, come we to the Month and the Day. *Christ* was borne on the fift and twentith day of *December*, then being the shordest day of the yeare and *Sunday*: as both by the fathers is testified, and by calculation may be proued, wherof note with me eyther the reas ons or mystries. *December* is the tenth moneth and in it was he borne, that came to make satisfaction for our transgression of his Fathers ten Commandements. *December* concludes the old yeare, and giues way to a new, and *Christ* now born gave an end to the old Ceremonies of the Law, and brought in, in steed thereof the new ordinances of grace. Ten degrees went the Sunne backward to signifie to sicke *Ezechiah* that he shoulde not die, and

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ten moneths in assuming our flesh did *Christ* goe back  
as it were for his Majestie to assure vs of his mercie,  
the number of ten is the first Article: compound of  
the figure, 1. and a cipher 0. and in the tenth moneth  
was he borne, whose person did consist of the figure  
of his *Divinitie*, and the cipher of his *humanitie*. *In*  
*the shortest day* is the *Sonne* in his greatest and lowest  
South declination, and when was the sonne of God  
ever farther from the *Æquinoctiō* of his glorie and  
lower in basenesse, then when hee came out into the  
world, clothed with our flesh. In the shortest day the  
*Sonne* is said to be in his *Tropick*, that is so called of  
the Greek word *τρόπων* to turne, & when so graciously  
as now in his birth did the sonne of God turne vnto  
vs, saith *John Baptist of Christ*, *Iob. 3. me oportet minu ill. Iob. 3. 30.*  
*lum autem crescere*, verified as in their qualities of dig-  
nitie and estimation: So also in the times of their *Na-*  
*tiuities*. *John Baptist* was borne the longest day of the  
yeare, and therfore being at the highest his time must  
decrease: and *Christ* was borne in the shortest, and  
therefore being at the lowest, his time must needs en-  
crease. *In the shortest Day*, the *Sonne* beginnes that re-  
turne, that turnes joy and comfort to living thinges,  
and *Christ* now put his first foot in that race, that  
yeelds blessednesse and happiness to all Christians:  
*in the shortest day*, the cold is greatest, and therfore  
sayth *Bernard*, *Christ* chose a time troublesome to his  
flesh, that we should learne not to pamper ours. *On a*  
*Sunday*, *God the Father* in his power beganne the  
*beginning of the world*, *beginning of the world*,

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*Luc. 2.8.11.*

world: and now on a *Sunday*, God the sonne in his mercie began to redeeme the world. *Sunday* was first made before any other time: and *Christ* theron borne, is called the first begotten of al Creatures. On *Sunday* God made the light, and on *Sunday* now produced was he, that is the true light, lightning euery one that comes into the world, as also all thosc that sit in darknesse & the shadow of death. To proceed yet to more particulars. What part of the day? & what hour was *Christ* borne in? *Luc. 2* records that it was in the night, when the Shepheards were watching their flockes, that though the Angell said to them, there is borne this day to ye a *Saviour*, ye are to vnderstand it spoken not of the artificiall day, that holds from *Sun* to *Sun*, but of the naturall day that containes the space of four and twentie hours. Thus in the time of darknesse was hee borne, that came to dissolve the power of darknesse; shining in darknesse, when the darknesse could not comprehend him. *Nox* is so called *a noxendo*, because if men then walke without light, they may easily hurt themselues: and now as a Physition in the best opportunitie came the great helper in the time of hurting; to shew that hee was strōger then the devil. *Christ* vanquished the devil in his own time, the Prince of the night, in the night. Farther, touching the hour, if we may beleue *Cardanus* that great Physition & Astronomer, it was about tenne of the clock, and fifteene minutes. For he in his Comment vpon *Ptolemies* quadripartite, treating *Christ*'s Natiuitie, makes the eleuenth degree of *Virgo*

to

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to ascend in *prima domo*, which could not bee but at that time. The Fathers write that hee was borne at midnight, as *Hierom*, and *Bernard*: which of these opinions is truest, I will not decide. Mysteries there are in both of them. If *Cardan* say true, then it firtly fell out, that the Sonne of a Virgin was borne when the heauenly figure *Virgo* did ascend. If the Fathers say true, then opportunately came he in *medio noctis*, that was to be the *medium* betweene God and man. The greatest obscuritie is at midnight; and then therefore was produced the greatest light; hee that was the brightness of his fathers glorie. Thus then in the sixth age of the World, in the two and fortie yeres of *Augustus Cesars Reigne*, in the moneth of *December*, in the fift and twentieth and shortest day, on *Sunday*, betweene ten and twelve at night, was our blessed *Saviour* blessedly born. Which season Saint Paul calls *the fulnesse of time*, as because each part thereof, as ye see, is full of mysteries, so by reason of other occasions that I am now to acquaint you with. And first, this then. Whatsoeuer God eyther promised, or the Patriarckes and Prophets eyther in their speeches foreshewed, in their actions prefigured, or affections desired: that all at this time is fully fulfilled. Now accomplished are Gods promises made to *Eue*, that her seed should bruise the *Serpents head*. *Gen. 3.10*. To *Abraham* *Gen. 3.* that in his seed all Nations of the earth should bee blessed. *Gen. 22.* to *David* that of the fruit of his loynes, hee would be set one on his seat that should rule as a King for euer. *Psal. 132.* Now fulfilled are the Predictions of the Patriarcks *Psa. 132.*

and

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Gen.49.

Deut. 18.

Num. 24.

Esa.7.  
Mich.5.

Jan. 9.

and Prophets; of Jacob when he said. Gen. 49. the Scepter shall not be taken from the Tribe of Juda, and a Captaine from his thigh, till he come, that is to be sent, and hee shall be the expectation of Nations. Of Moses when he said Deut. 18. A Prophet shall the Lord your God raise vp unto you, among your brethren, him shall yee heare. Of Balaam, when he said, Numb. 24. a starre shall rise from Jacobs: and a stiffe from Israel, that shall strike the Moabites. Of Esay, when he said, that a Virgin should beare a sonne, and call his name Emanuel. Es. 7. Of Michæl: when he said, Mich. 5. And thou Bethleem Ephrata, art but a little one in respect of thousands in Juda: and yet there shall come forth of thee one, that shall bee the ruler of Israel, and his comming forth is from the beginning, and from the days of Eternitie. Of Daniel, when he said Dan. 9. that after certaine weekes of yeares expired the holy of balyes should be anointed. Now fulfilled are the Figures of the Patriarchs and Prophets Actions: Now Abraham came a stranger into Egypt: When Christ came as a Pilgrime; where comming amongst his owne, had awne received him not: Now Moses was put into a Basket. Is. 39. thrown into the pit, Hieremy into the Dungeon. Daniel into the Lyons Denne, when Christ was sent into this wretched World, a place of perplexities: Now the stone was cut from the Mountaine without hands, which Christ was borne of his mortall Mother, never being begotten by mortall father: Now Aarons rod did bud and beare Almonds, when a spotlesse Virgin did produce a Child: Now a woman did com-  
11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 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## Christs Nativitie.

pass a man , when hee was contained in a womans womb, that doth himselfe cōprehend heauen & earth: Now a Riuier flowed to water Paradise , when Christ was borne; with his bloud to wash away the sinnes of the world : Now the Mountaines did distil sweetnes, when Heauen did let God to descend on earth: Now Salomon made himselfe a Throne of Iuorie , when Christ made himselfe a bodie of flesh in the Virgins wombe: Now the Done came from Noahs Arke, when the sonne of God came from the bosome of his Father : Now the bush burned and was not consumed , when a Virgine brought forth a Son, and was not corrupted : mercy and truth met together, when Christs Diuinitie and Humanitie met in one person, to work our redemption. Now the Sunne was couered with a Cloud , when God clothed himselfe with our flesh. Againe now fulfilled are the desires of the Patriarches and Prophets. Abraham tooke great joy of this Day, and now he saw it *Iob.8. Expectabo salutare tuum*<sup>Iob.8.</sup> saith Jacob. *Gen 49. I will wait for thy salvation, O Lord*<sup>Gen.49.</sup> and now behold his expectation satisfied. David cried out, *Psal. 48. ostende nobis domine misericordiam tuam*, *Ps.48.* and now he might say as in *Psal. 47. suscepimus Deus*<sup>Ps.47.</sup> *misericordiam tuam in medio templi.* Begge no longer Moses to say to God as it is *Deu. 18. misere obsecro quem*<sup>Deu.18.</sup> *missurus es;* for now is hee come amongst vs. Crie not longer out *Esay* as it is. *Esa.64. Utinam disrumperes* *ca-*<sup>Esa.64.</sup> *los & descenderes, O that thou wouldest cleane the Hea-*  
*vens and come downe, for this day came hee out of a*

C

Virgins

# The Mysterie of

Virgins wombe. The summe of this is this: Now are  
Gods promises, the Patriarches and Prophets predicti-  
ons, actions, and affections, fulfilled. And therefore  
most excellently is it termed *the fulnesse of time*. Againe,  
now was *the fulnesse of Gods Communication*  
when he came to giue vs himselfe in his sonnes flesh;  
wherin as it is. *Col 2. dwelt the fulnesse of the Godhead*  
*bodily*. Now was the fulnesse of mans *Redemption*,  
when a *Sauior* was borne to begin the gracious work  
therof in preseruing vs, by his merits, from sin, death,  
hell, and the Devill: Now was the fulnesse of graces  
promotion, *We taking them out of his fulnes as Ioh. saith*.  
And who can denie this to be *the fulnesse of time*? To  
this let me adde, that the world was now ful of mira-  
cles: Now the Angels sang in heauen and comforted  
shepheards on earth: Now a strange starre guided the  
wise men to *Christ*: Now a wel-spring in *Rome* did  
runne with Oyle: Now three Sunnes appeared, shi-  
ning first severally, and then joynly: Now *Augustus*  
*his aeternum palium*, that was prophesied never  
to fall before a Virgin did beare a child, was ruined  
to the ground: Now *Augustus*, asking one of the Sy-  
bils whether there were any where a greater person  
then himselfe, saw in the *Sunne* a Virgin giuing an In-  
fant sucke, to whom afterwards hee dedicated an Altar,  
and called it, *Aram Cæli*; the Altar of Heauen.  
And shus yee see it proued, that it was *the fulnesse of*  
*time*, when he, that as S. Ioh. saith, *full of grace & trutb*  
was borne amongst vs. *The Iewes expect yet a Messias*

Col. 2.

1oh. 1.16.

to.

## Christ's Natiuitie.

to come : denying *Iesus* whom wee beleeue on, to bee the Worlds *Saviour*. And the *Turkes* dare to compare him with their *Mahomet*. But this doctrine of *the fulnesse of time*, wherein *Christ* was born, doth most plainly and forcibly confute them. For sith all the promises and mercies of God; sith the prophesies, figures, and desires of our famous forefathers, and manie admirable Miracles, met in the time of *Christ's Natiuitie*; and that never *Mahomet* had the like; nor any Creature can haue the like: wee are fully to bee resolued, by this *fulnesse of time*, the true *Messias* to bee borne. I could spend more time in discoursing vpon this time, but that greater matters, viz. *The causes of Christ's birth* doe now offer themselues vnto mee in these wordes, *God sent his sonne*: Where the Efficient cause is *God*; the formall cause *his sending*; and the materiall cause *his Sonne Christ himselfe*: *God sent*. Who? the Father, the Sonne, or the Holy Ghost? Surely all three of them. For know, that *opera Trinitatis sunt in-divisa*: and, vntesse in personall respects, euermore in *Essentiall actions*, what one doth they all doe; as now in this worke of *Christ's birth*, the whole *Trinitie* shewed their industrie. *The Father sent mee* saith *Christ*, *Ioh.8.42.5.36.* *Ioh.13.20.* Here the Father labours. *I went out* <sup>37..</sup> *from the Father and came* <sup>*Rom.8.32.*</sup> *into the World*: Here is <sup>*Ioh.16.28.*</sup> the labour of the Sonne. *The Holy Ghost shall come*

## The Mysterie of

Luc.1.35.

upon thee quoth the Angell Gabriel to the blessed Virgin, when she was to conceiue Christ: this is the labour of the Holy Ghost. Thus the three persons, being one GOD, had each of them their action in CHRISTs Incarnation; and that most fitly: sith it being a worke of great power, Wisdome, and goodnes, it was requisite that the Father with his power, the Sonne with his Wisedome, and the Holie Ghost with his Goodnesse, should accomplish it. What more powerfull a thing, then to joyne two such extreamely distant Natures as the Creatour and the Creature together! It is GODS espe- ciall power in compound bodies, to joyne the four Elements together; it is greater power to joyne our bodie to our created spi-rits, that is to say, our soules. But to joyne all these to the increated spirit, God; this is a might above all measure.

Againe what more wise thing, then that to the perfection and complement of the whole, the be- ginning and the end of a worke should hang together. And now note this mysteric. The Word was the beginning of the VVorld: for by it GOD made the World; and Adam was the last Creature of the VVorld. The Word then becomming Man, the first and the last, that is to say GOD and man, were vnitcd to- gether. Againe what greater goodnesse can be,

## Christs Natiuite.

bee, then that the Creatour should communicate himselfe to the Creatures ? It is his great kindnesse, that God giues himselfe to his Creatures by his essence, presence, and power: it is his greater kindnes that he gives himselfe to good men by his grace: but that hee should giue himselfe to our nature, by Union with it, that is to say, by assuming our Humanitie into his Divinitie; this surmounts all fauour that may bee said or thought vpon. Thus I say the Fathers power, the Sonnes wisdome, and the Holy Ghosts goodnesse, were all *Actors* in clothing Christ with our flesh. To the doing whereof what moued them? our merits? no; (*Brethren*) but their mercies according to that of Job. 2. God so loued the world, Job. 3. 16. that he sent his sonne, &c. Love is manifested three wayes: *Dono*, *passione*, *opere*, in giuing, suffering, and working. The Father shewed his loue, when he gaue vs his Sonne: the Sonne shewed his loue, when hee suffered Death for our sinnes; and the Holy Ghost shewes his loue, in setting vs forward in good workes. Thus the manifestation of the blessed Trinities power, wisdome, goodnesse, and mercie, are as it were the foure wheeles, vpon which the Charriot of Gods prudence brought Christ into this world: Who came as sent, God sent layth my text. Here is a doubt worthie to be discut. Christ was never separated from God his Father. For when Saint John saw him vpon

# The Mysterie of

Job.1.18:

Job.3.13.

Job.1.3.

earth, hee yet acknowledged him to bee in the  
bosome of his Father secundum id 1. cap. unigeni-  
tus quiet in similitudine, &c. as also that hee was  
in Heauen, secundum id tertio capite, nemo ascendit,  
C. qui est in celo; yea that hee was in the world  
before his birth, & hee made the World; as it is  
cap. 1. and how then may it be said, that God sent  
him, when hee never went from him? An Inter-  
pretation shall make evident all this. *Misericordia*, saith  
*Thomas Aquinas* commenting vpon this place, *uita  
assumptio Carnis, non depositio maiestatis*: Christ  
left not to bee God, when hee became man; but  
ooke more vnto his Godhead when hee became  
man, viz. our Humanitie into his Divinitie: that  
through our visible nature assumed, he might ac-  
quaint vs with his invisible excellencies, which els  
could never haue beeene knowne of vs. As the Sun  
shining in his perfitt brightnes, can not be looked  
vpon; but in a Cloud or mist, hauing his beames  
refracted, may bee beheld: so God, in his infinite  
and incomprehensible essence, being considered  
of vs, cannot be knowne of vs, for he is too power-  
ful an object for our weake understanding; but in  
our Nature, by his sonne assumed, hauing his  
glorie and Majestie contracted, wee may take a  
full view of him. And thus Christ his incarnating  
is his proper sending. But why sent God his sonne  
the second person in Trinitie? Wherefore had not  
the Father, and the Holy Ghost, come to be man  
af.

# Christ's Nativitie.

as wel as the Sonne *Brethren* this is a high point in Diuinitie, requiring judiciale and attentive cares: which if yee lend mee, thus then I resolute yee. *Q.2.111.2*

Truely there wanted no power in any of those persons to performe this; for they are all Omnipotent, and able to doe what soever please them. But yet why the sonne did it rather than the rest; great reasons are to bee alleged. First, It was meete that by what instruments God made the World, by the same he should repaire the World: But God by his sonne made the World, as it is *Heb. 1.* and therfore as it is *2. Cor. 5.* well was God in Christ, by whom bee reconciled the *Heb. 1.* *2. Cor. 5.* *World.* Secondly, It was firthat hee who was the sonne in the *Diuinitie*, shou'd also bee the sonne in *Humanitie*: least if the Father or the Holy Ghost had bin the sonnes of men, they had then bee ne temporall sonnes to the Eternall sonne. Thirdly, the Father is of himselfe alone, and the Sonne is of the Father. Now then more sternenly it is that he be sent, who is of another, then he that is of himselfe. Fourthly, the Sonne was sent to be man, that wee might know how the father did loue man in sending so precious a thing to redeeme man thereby, thus to strengthen our languishing hope, that sith God thought not his Sonne too good for vs, how can wee doubt but that hee will bestow all other things on vs *2. Cor. 5.* *what.*

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5.  
Rom.8.29.

whatsoever wee begge of him? Fiftly, G O D  
hath predestinated vs saith Saint Paul Romans 8.  
to bee conformable to the Image of his sonne:  
that therefore had hee not sent his Sonne,  
how could wee bee like to his Sonne? had  
not he come that was the Naturall sonne; wee  
should never haue beeene adopted sonnes. The  
sonne of God therefore was made the sonne of  
man, that we sonnes of men might bee made the  
sonnes of God. Sixtly, God the sonne is the mid-  
dle person betweene God the Father, and God  
the Holy Ghost, and therefore was fittest to bee  
sent to bee the mediator betweene God and man. Se-  
uenthly, He that was to worke our redemption  
was to be an intercessor and supplicator to God  
for vs. But these properties are more proper to  
a sonne, then a Father: for a sonne is to intreat  
the Father, and not the Father the sonne. And  
therefore did God best to send his sonne. Last of  
all, the Mediator betweene God and man was to  
pacifie, so to teach and guide man to be obedient  
vnto God. Now then Christ being the word of God  
and, wisedome of God, as Saint John and Saint Paul  
affirme: meetest was hee, the sonne, to be mans  
Teacher and Counsailor. Why God sent his Son  
ye see the Reasons. Now behold wee in what  
manner he sent him: the third thing I am to speake  
of. It is said made of a woman and made under the  
Law. What is written before in my text of him,  
that

6.

7.

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that in the fulnesse of time God sent him, pointes to his Diuinitie, and his glorie: but that now Hee is made of a Woman and under the Law, this shewes his Humanitie and Humilitie: How the two Natures Godhead and Manhood were vnitid together in the vnitie of his person. *Paul*

*1.Tim.3.* talkes of a great mysterie of pietie, *How* <sup>*1.Tim.3.*</sup>

*God was manifested in the flesh, iustified in the spirit, was seene of Angels, was preached to the Gentiles, belieued on in the World, and assumed into glorie.*

And heere behold this production of God, to be made of a woman, is the beginning of it; opening as it were the doore to the other most admirable actions. But what a strange thing is this, that the maker of the World should thus bee made of a woman: and that the Creatour should haue his being from a Creature. This rightly to conceiue, ye are to note this. *Christ* in respect of his Godhead, was increased; in respect of his soule he was created; and in respect of his bodie he was made of a woman. As we Christians are borne, first, naturally of our Parents, and afterwards are born spiritually of the Holy Ghost: So Christ beeing God, was begotten naturally of God; and now being man, was made temporally of a woman.

*Verbum caro factum est, &c. saith Saint John cap. I.*

*Paul affirmeth 2.Tim.2. that he came of the seed of* <sup>*2.Tim.2.*</sup>

*David, and Heb.2. that nowhere hee tooke on him the* <sup>*Heb.2.*</sup> *Angels, but the seed of Abraham tooke he on him,*

D and

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and all this by being made of a woman. *Of a W-*  
*man?* yee will say what reason had God to effect  
so strange an action: I will tell yee; to aduance  
his glorie, and doe vs the more good. O how  
kind did God shew himselfe in taking vpon him  
our fraile nature! Hee might haue come to vs as  
he did to *Moses* and the *Israelites* on Mount *Sinay*  
in thundering, lightning, fire, and smoake: hee  
might haue come to vs in the substance of an *Angell* assumed, but yet because hee loued man, to  
man he came in the estate of man. O how just did  
God shew himselfe to bee made of a Woman!  
The Deuill before had conquered all flesh in the  
first *Adam*: and now the second *Adam* took flesh  
in it to subdue the Deuill. O how wise did God  
herein shew himselfe, that when one man by  
sinne had displeased him, another man by his  
righteousnesse should pacifie him! I meane *Iesu*,  
who being God, therefore became man to be the me-  
diator betweene God and man: Which office no  
other Creature neyther man nor *Angell* could  
possibly haue executed, sith infinite being the  
Maiestic of him that by sinne was offended, by  
no person but him that is of infinite goodnessse  
it could be appeased. *Christ* therefore tooke God  
and man into the vnitie of his pc. son to recon-  
cile God and man into the vnitie of affection.  
These & such like inuisible excellencies of kind-  
nesse, Iustice, Wisdome, to make visible vnto vs,

he

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he took on him our visible nature in mercie descending to vs; sith wee in might could not ascend to him. Secondly, *Christus factus est, &c.* As for the promotion of his owne glorie, so for the procurement of our good, in many things to help vs; to instruct our faith which could not but belceue, when she heard God himselfe to speake; to comfort our hope which could not but bee cheered; when she saw God vnted to our nature; to kindle our charitie, that could not but loue God; sensibly perceiving how God loued man; to draw our actions to vertue, that could not but imitate God; giuing himselfe for an example; and to make vs partakers of his Divinitie, that as God was the sonne of man, so wee men should bee made the sonnes of God. Againe, *Christus factus est, &c.* to remoue many culs from vs, that the devill the author of sin, though he were an Angell should not be preferred before vs; that man considering the dignitie of his nature, how it is in vniion with God, should not spot it with sinne, that our presumption with the thought of Christes merites; our pride with the remembrance of his humilitie, and the feare of death and hell with the consideration of his person, might bee daunted and abated. Further, *Dei filius factus est, &c.* to verifie his incarnation; Valentine held Christ to haue brought his body with him from heauen; and to haue taken no flesh from his Mother. Marcion,

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*Apelles, Cerdonius, and Manes*, affirmed Christ to haue but a phantastical body, such as Angels and spirits assume. The *Turkes* and *Moores* imagine Christ to bee the breath of God, whom because God saw that the Iewes would crucifie, he therefore suffered Christ to delude their eyes, in seeming to doe and suffer what hee did not. But these heresies are notably confuted in this; *That he was made of a woman*. For if a woman were his true Mother, bearing him ten Monethes in her wombe, bringing him forth & giving him sucke: then vndoubtedly he was a true man, and had a true, naturall, and not a celestiall and phantastical body. *Last of all, Christ was made of a Woman*, to grace women kind with his birth, that before had disgraced it selfe with the devils temptation. A woman in *Paradise*, was a meane to make man a sinner; and a woman in *Bethlem* was an instrument to bring forth to man a Saviour. Wherefore an ancient Father saith thus; Because the male-kind is more noble, Christ would be a man: and yet that woman should not bee contemned, hee was borne of a woman. But why doth *Paul* here name so expressly a woman, and not mention a man? Because indeede man had no action in Christ's generation: For as our Savior being God had a Father, & no mother: So being man he had a Mother, but no Father. Where note, that man-kind is brought forth foure kind of wayes. *Adam* was

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was made without man or woman: *Ene* was, made of a man without a woman: We are made of men and women; and Christ was made of a woman without a man. If yee aske of what woman? I answere yee, *Marie* the Virgine, *Whom all generations doe call blessed*. Of her bloud or seede, *Luc.1.48.* by the working of the Holy Ghost was Christ made. O what strange birth was this, that a virgin was the Mother, and God the Sonne! saith *Bernard*. It became not God to haue any Mother but a maiden: and it beseeched a maide to haue no sonne but God.

Wonders are in this mother, and in this sonne: This mother was sanctified with the fulnesse of grace, with the ouer-shadowing of the Holy Ghost, and the inhabitation of the Sonne of God. Shee was, saith Saint *Bernard*, *Sine pudore fæcunda*, *sine grauamine granida*, *sine dolore puerpera*. By bearing Christ, shee was the starre that gaue light to the Sunne, the branch that bare the Vine, the Riuier that yeelded the fountaine, the daughter that brought forth her Father, the creature that gaue being to the Creatour: shee was I say the Mother of her Father, and the daughter of her Sonne, yonger then her birth, lesser then what shee contained, a maiden, and a Mother, to haue a Sonne with God the Father: whereas Virgines were cursed for barrennesse, and wiues for bringing forth with sorrow, *Marie* was free from ei-

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ther of these: For being a Virgine shēc was fruitfull, and bringing forth child shēc fel no paines. As the Sunne shines through glasse and corrupts it not: So God came made of a Virgine without breach of her chastitie. And because shēc conceiued without sinne, shēc was therefore deliuered without paines. Agarie, wonders are in this Sonne. In the instant of his conception, and now by succession of time he was a perfitt man in soule and body, voide of sinne and full of grace. Hee had a father in heauen, and a mother on earth, but yet a father without a mother, and a mother without a father. Further by being *made of a woman*, of a Lord he became a seruant, of eternall he was made temporall, of infinite he became an infant, of high he became low, of incomprehensible locall, of intelligible, sensible: borne hee was in a womans wombe, himselfe bearing the World, and suck he did at a maidens brests, himselfe giuing food to all things. Thus *of a woman was Christ made*, and not onely so, but also *Under the Law: made of a woman* is the humilitie of his birth; *made vnder the Law* is the humilitie of his life; in birth, in life, and in manie other thinges crying out vnto vs, that we would learne of him, to bee bumble and meeke. Among the Iewes diuers lawes were in use in Christes time, the *Morall, Ceremoniall, Iudicall*, and vnder all these our *Sauioar* was made. Yee will object how can this bee? They (saith

Paul

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Paul) Gal. 5. that are led by the Spirit, are not under Gal. 5.18.  
the Law: but Christ was led by the spirit, and was  
full of the spirit, and therefore the law had nought  
to doe with him. For answere accept this. To  
be under the Law carrieth a double sense; to bee  
vnder eyther the obseruance of the Law, or the  
oppression of the Law. Now then Christ was vnder  
the obseruance of the Law. For he was cir-  
cumcised the eighth day, presented afterwardes  
in the Temple, and did those things that the law  
required: but not vnder the oppression of the  
Law, so as the breach thereof did any way bur-  
den him; sith hee was harmelesse and innocent.  
And yet in respect of our sinnes, the guilt wherof  
in mercie he vndertooke, he was vnder the lawes  
oppression. Also for the punishment due to our  
offences, the Law inflicted on him; it accused  
him, and condemned him before the Tribunall  
of God of all the sinnes of the World; it made  
his bodie sweat water and bloud, it made his  
soule heauie to the death; and on the Crosse so  
perplexed his whole humanitie that he cried out,  
*My God my God, why hast thou forsaken me.* Thus  
the blessed maker of all thinges wastwice now  
made. First, *Of a Woman*, to entertaine our Na-  
ture, and secondly, *Vnder the Law*, to sustaine our  
sinnes. And all this to what end? It followes in  
the end of my Text, which shewes the end why  
Christ came, &c. To redeeme those that were vnder  
the

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the Law, that we might receive the adoption of sonnes. See (Deere Christians) how proportionable Gods meanes are to the effecting of his purposes! Christ was made *under the Law* to redeeme vs from the Law, and was made *the sonne of a Woman*, that we might receive the adoption to be the sons of God. Two generall and singular blessings containing all that Christ hath done for vs, are heere conueighed vnto vs: Redemption, and Exaltation, Freedome, and Aduancement: Redemption and freedome to be exempted from the Law; and Exaltation and Aduancement to haue the adoption to bee Gods sonnes. The Law, before Christ came, did *domini-ri*, as S. Paul saith: playing the Tyrant amongst men, as Pharaō did among the Israelites; it stil cried out, keep the Commandement; with infinite curses to those that eyther would not, or could not keep euery jot of it. It imposed vpon men an insupportable burden, it aggravated sinne, it terrified the conscience, and as it is 2. Cor. 2. it was the administration of death and damnation. Now then Christ made *under the Law*, did free men from this Law; and how but by his fulfilling of it for vs? His humilitie satisfied the Law for our pride, his fasting for our gluttonie, his Chastitie for our wantonnesse, his mildnesse for our wrath, his kindnesse for our enuie, his obedience for our negligence, his excellencies for our infirmities; that when the Law gaping so for righteousnesse,

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as a Lyon for his prey, having the mitsell of Christ, perfection and holiness, throwne into her mouth, she was presently satisfied and appeased, and vpon that doth feed yet at this houre, which otherwise could not be contented with anie thing which poore man could yeld vnto her. Againe, as before Christ came, wee were bondslaves vnder the Law: So were we Bastards in nature, de-generated from that Holiness and rigour wherin we were created, and thereby deprised of our Heauenly inheritance. And now our Saviour by being made of a Woman, doth make vs to be true sonnes againe; for hee by cloathing himselfe with our nature becomming our brother, as Paul termes him *primogenit' inter multos fratres*, by Rom.8. a consequent drawes vs in to be the sonnes of his father; so giuing vs of his spirit to be the children of God, as hee tooke of our flesh to bee the sonne of man: he by our flesh counted the Virgin his Mother, and we by his spirit (as the Apostle sayth) *crie Abba Father*. Thus not onely to make vs freemen, but also sonnes; the sonne of God came. The summe of this point is briefly this, Christ came as *Manne* from Heaven to feede vs being hungry, as the cluster of Grapes out of the Vineyard, to satisfie vs being thristie; as Oyle powred out to cure vs being wounded. Hee came as our head, that gives vs spiritual sense and motion; as our Mediator, that being God and man best reconciles God and man; as our foundati-

E on

## The Mysterie of

on which we build our faith ; as our doore giuing  
passage to Paradise ; as our Shepheard feeding vs ;  
our sacrifice expiating vs ; our Priest praying for  
vs ; as our way in example , life in reward . Hee  
came as a man to make vs gods , as a seruant to  
make vs Lords , to earth to lift vs vp to Heauen .  
He came mortall to make vs immortall , poore  
to make vs rich , and base to make vs glorious . In  
a word , *He that was the bread* was hungry that we  
might be fed : he that was *the fountaine* was dry ,  
that wee might be satisfied . Hee that was joy  
was sad , that we might be comforted ; and he that  
was *the way* , was wearied , that we might be dire-  
cted to heauen . And thus haue yee heard the cir-  
cumstances of Christ his comming : the Time ,  
Causes , Manner , End . The Doctrine wherof , for  
a conclusion , let vs put to these vses . First , Sith *in  
the fulnesse of time* came he that was full of grace  
and truth , let vs also fulfill our times that wee  
spend in godly labours : In time of prayer , devout ;  
in time of preaching , attentive ; in time of  
prosperitie bountifull ; in time of pouertie , pa-  
tient ; in time of feasting , temperate ; in all times  
virtuous and honest , and then no time shal passe  
emptie of dutie . Next , sith *God sent his Sonne* ,  
Let vs acknowledge the benefit hereof , how  
much we are bound to the Lord , that so great a  
person as hee would bestow so great a gift on vs  
most vnuworthe Creatures , and withall provide  
-isbring to us an *assurance* that God will bring out  
us

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our hearts to haue such roomes in them, as may be fit to enteraine so honourable a gueste thus sent vnto vs: let our repentance fweep cleane the chambers of our soules, let a good conscience be his bedding, and let grates and vertues be the ornaments of his lodging. Next sith he was *made of a Woman*, and *under the Law*, let vs learne that sith he hath so dignified our nature, as with it to cloth himselfe, to haue a care that wee spot it not or defile it with sinne. A poore maide married to a King, ought to forget her base bringing vp, and to forgoe her clownish qualities: and our Nature married to God must vnloose the filthie actions of her corrupt generation, and *put on the new man*, to be like to *Christ*. Further sith *under the Law*, let vs remember what a heape burden hee tooke on him to ease our shoulders, and so be the more willing to beare any crosse that he shall lay vpon vs. Finally, sith hee hath redeemed vs from the Law, and makes vs *adopted sonnes*: let vs carrie our selues as men that haue Christian libertie, scouring *Sinne, Death, Hell, and the Devill*; that with the chaines of flauish feare would stil keep vs captiue. Last of all, sith we are *bis sonnes by adoption*, let vs doe our dutie to our Heauenly Father: Let vs loue, feare, and serue him with all our hearts soules and strength: let vs bee taught with his precepts, let vs be guided with his counsailes, alured with his promises, terrifid with his threathnings,

# The Mystery

things, but especially be wonne with his mercies.  
Then as gracious sonnes will bee reward vs with  
the glorious inheritance of his Heavenly  
Kingdome, *Whiche which place hee did  
promise that was borne for vs, giveth vs  
vs, bring vs.*

1. **FINIS.**

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MUSEUM



